A Diſquiſition

Upon our Saviour's *SANCTION*

OF

TITHES,

Matth. 23. 23. and *Luke* 11, 42.

WHEREIN

That whole CASE is moſt Impartially *Stated* and *Reſolved*

According to

Expreſs SCRIPTURE:

FOR THE

Satisfaction of All SCRUPLES.

Dr. Crowther saies yt. Mr. Beverley a Huntingtonshire Minister (now in prison May. 4. 1685.) was Author of ye impertinent Pamphlet.

Entred according to Order.

LONDON,

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BIBLIOTHECA

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THat we may arrive to the Argument ariſing from theſe Words, their full Senſe and Explanation lies thus:

Our Saviour in the Courſe of his ſevere Denounciations upon the *Scribes* and *Phariſees*, and while he was with a juſt Indignation expoſing them,

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charges their foul Hypocriſy, that they *Tith'd Mint*, *Aniſe*, &c. and *paſſed over Judgment*, *Mercy*, &c. *the weightier matters of the Law*, and then ſubjoyns this Cenſure; *Theſe Things ought ye to have done, and not to leave the other undone.*

Now I allow, the ἀποδεκατοῦτε, to be underſtood of the paying, not the Sacerdotal Receiving, or Magiſtratical Adjudication of *Tithes*; Although the *Scribes* and *Phariſees* being moſtly Prieſts, and of the *Sanhedrim*, ſome Interpreters incline to that Senſe of Receiving, or Adjudication of *Tithes*, which ſeems to raiſe the Senſe ſomewhat higher, and indeed ἀποδεκατῶν, Heb. 7. 5. ſignifies to receive *Tithes*; but then it is applyed to to the people ἀποδεκατῶν τὸν λαὸν: to *receive Tithes of the people*, and not to the Things *Tith'd*, as here; I rather therefore underſtand them in that *Phariſees* Senſe, *Luke* 18. 12. Ἀποδεκατεύω πάντα ὅσα κτῶμαι, *I pay Tithes of all I poſſeſs*, proper to a *Phariſee* at large. Again the Ταῦτα, or, *theſe Things, ought ye to have done*; I refer to the neareſt *Judment*, *Mercy*, &c. and the κἀκεῖνα, or *thoſe Things ought you not to leave undone*, to the furtheſt of *Mint*, *Aniſe*, *Cummin*, &c. Although Interpreters think each referrible to each, which would ſtill aggrandize our Saviours Senſe in Favour of *Tithes*: But I rather Interpret them thus; *Theſe weightier Things ye ought* in the firſt place, and with a higher Intention upon the Things themſelves to have done, and the other, *Tithing Mint*, *Cummin*; in regard of the Authority of the Law-giver, and the Equity of his Laws, even to every iota of them, *ought ye not to leave undone.*

Taking then the Words with the leaſt Favour to *Tithes*; They muſt needs amount to this, our Lord at that very Time, when he had the greateſt Provocation from the Hypocriſy of the *Phariſees*, (which he was ſo ſharply chaſtiſing) preferring the minuteſt parts of *Tithing*, above the Βαρύτερα τῦ νόμυ, and when he was comparing

paring Things of ſo puiſne a Conſideration, as *Tithing Mint*, *Aniſe*, &c. with thoſe Maſſive Duties of *Righteouſneſs*, *Judgment*; yet, he ſaw ſomething in theſe ſo petite Obſervations of *Tithing*, ſome Foundation that they reſted upon, of ſo huge Importance and Conſequence, that the ſame δεῖ, or *ought* he applys to the doing the *weightier things of the Law*, or to the πᾶσαι, he applys alſo to the μὴ ἀφιέναι, or the not *leaving undone* thoſe ſmalleſt Punctillo's of paying *Tithes*: at the leaſt by the Frame of his Speech, It is neceſſarily ſo extended: And thus by his own proper Sanction the payment of Tithes, even to the ſmalleſt particles of Juſtice therein, he Eſtabliſhes.

But becauſe notwithſtanding all that hath been yet ſaid, it may ſeem a Permiſſion rather than a Sanction or Injunction, I ſhall enforce what I have already ſaid by this Argument.

'That which our Lord in the moſt minute Inſtances 'of obſervance gives the very ſame Sanction to, that 'he does to the more *weighty Duties of the Law*, that he 'does not only permit but enjoyn: But to the minu-'teſt Inſtances of paying *Tithes*, he gives the ſame 'Sanction, as to the more *weighty* parts of the *Law*; 'therefore he does not only permit, but enjoyn the 'payment of *Tithes*.

That our Lord confirm'd all the *weighty* parts of the *Law* with his own Sanction, is undeniable; if therefore he fixes the ſame *ought* upon the payment of *Tithes* in the ſmalleſt Inſtances, as he does upon the *weighty Things of the Law*, he then by his own Sanction Eſtabliſhes the one with the other; And if he allowed that deference to the ſmalleſt Inſtances of Duty in the Payment of *Tithes*, to *Mint* and *Cummin*, what by way of proportion would he have allowed to the more Bulky, and weighty Inſtances of payment of *Tithes*; For the *Tithing* of *Mint* and *Cummin*, and the neglecting

of the more conſiderable *Seeds of the Land* would have been great Hypocriſy, if the *Phariſees* had been guilty of it; even as the neglecting or *paſſing over Judgment* and *Mercy* was; and the *Robbing* of *God* in them had been much more worthy of being rancked with the *paſſing over* JUDGMENT *and* MERCY, thoſe more *weightie Things of the* LAW, then *Mint*, and *Cummin* could amount to. But now as the *minutiæ* of *Tithing* were only in this Caſe under our Saviours Eye, ſo his Sanction is upon them equally, not as to the Things themſelves, for ſo do they infinitely outweigh one another, but as to the general obligation of Duty. Seeing we muſt not willfully *break the Law in one point*, or in one of its *leaſt Commandements*, in regard of the *Authority of the Law-giver*, and the *general Equity of his Laws*, as was ſaid before, though the matters of Obedience do ſo much preponderate one to another.

Now that our Saviours ὤφει, or *ought*, upon both is undeniable from the Text, for to make up the Senſe it neceſſarily communicates it ſelf to the one as to the other; and as the one is to be done with a more Solemn Addreſs of the Soul, ſo the other is not to be left undone in its juſt place and Seaſon.

But having proceeded thus far, I muſt now conteſt a more weighty Objection; that is, This Injunction of our Lord was Commenſurate to the Time, *Moſes* his Law was to continue in full Force and Strength; but aſſoon as that Expired, which was at the Death of Chriſt, then did that Precept of *Tithing* expire and naturally go off with the whole Body of *Moſes* his *Ceremonial Law*, with the *Sacrifices* and *Prieſt-hood* of that Law.

In Anſwer to this Objection, I ſhall firſt argue Negatively, and then Affirmatively; and ſo proceed to a further debate upon each Argument.

Firſt,

First then, I thus argue Negatively. 'That which *Argum.* 1.
'our Lord upon ſo juſt an occaſion, and even ſo great a
'Provocation, as the Hypocriſy the *Phariſees* committed
'on theſe Punctillo's of *Tithing* to compenſate for their
'*paſſing over Judgment*, &c. yet derogated nothing in the
'leaſt Iota from, as He did from other parts of *Moſes his*
'*Law*, in that he ſaw no juſt Reaſon on any Account for
'the Abrogation of it at his Death. But he Derogated
'not in the leaſt Iota from the payment of *Tithes*, as
'from other parts of *Moſes his Law*, on ſo juſt an oc-
'caſion, and ſo great a Provocation, therefore he ſaw
'nothing in it for which it ought to be Abrogated at his
'Death with ſuch other parts of *Moſes his Law*.

In the ſecond place I argue thus Affirmatively. *Argum.* 2.
'That which our Lord did not ſo Remonſtrate to as to
'other parts of *Moſes his Law*, on ſo juſt an occaſion and
'provocation, in that he ſaw ſomething more valuable,
'than that it ſhould be Abrogated with other parts of
'*Moſes his Law*, and *Jewiſh* Obſervances at his Death.

'But in this Caſe our Lord Remonſtrated nothing
'againſt payment of *Tithes* in the ſmalleſt Inſtances;
'therefore he ſaw ſomething more valuable than that it
'ſhould be Abrogated with other parts of *Moſes his Law*,
'and *Jewiſh* Obſervances at his Death.

In both theſe Arguments I have placed the ſtreſs not upon the Sanction, I have juſt before made Evident our Lord gave to the *Law of Tithes*, becauſe I preſum'd it might be ſuppoſed only Temporary as other parts of *Moſes his Law*; But the ſtreſs is placed upon the Treaty, our Lord gave to this part of *Moſes his Law*, very different from other parts of it to be Abrogated at his Death; and that together with the Sanction, he gave to this particular Law, he made no Explanatory Remonſtrance of its near approaching Abrogation for ſome *Fault he found with it*: This plainly argue

gues, our Lord saw something so Equitable in this Law, for the sake of which he intimated no signification, that it was to be abrogated at his Death, but to continue in its own place; For the very want of such an Equity had else been a fault in the Eye of Christ, Now the minor Propositions in both these Arguments that Christ Derogated nothing, Remonstrated nothing, are Evident from the Text of both the *Evangelists*, who give us no Account of any such either Derogation or Remonstrance, but only of his Sanction: And it cannot be supposed, but they would as freely have Recorded and deliver'd over to us the one as the other; and that they would have been directed so to do by the Divine Spirit, if it had been a point of Christs Doctrine.

For the proof therefore of the major Propositions, that Christ not Derogating from, nor Remonstrating to this *Law of Tithes*, saw nothing in it for which it should be abrogated; but that he saw something in it, why it should not be abrogated, but continue after his Death; I shall now reason these two ways.

1. By observing our Saviour did Remonstrate to any other parts of *Moses his Law*, or *Jewish Observances* as they came in his way, and by some fit way shew either his present dislike, or give some forebodes of his Pleasure, they should be abrogated at his Death, and his Servants discharg'd from them; but having not done so in this particular Law; it argues he saw nothing in it at which he was at that present offended, nor for which it should be abrogated at his Death.

And therefore I shall set my self to observe such particulars of *Moses* his Law, and *Jewish* Observances, as by the *Evangelical* Records fall under our Lords particular Remark, and of his particular Demeanour towards the severals of them compared with this.

2. In that our Lords Respect to *this Law*, as we shall under the former Head make good will be found very dif-

different from other parts of the *Jewiſh Law*, and obſervance; and that ſuch a Reſpect cannot be imagin'd to be grounded on an indifferency, that it was neither Good nor Evil; it will therefore follow, he ſaw ſomething of a poſitive Equity and Goodneſs, why he did ſo regard it as no way to predict its Abrogation at his Death; and therefore I ſhall endevour by a compare with other Scriptures centring in this, to find out that poſitive Equity and Goodneſs.

Let us then firſt Examine our Saviours Treaty of the ſeveral parts of *Moſes his Law*.

1. And firſt as to the Moral precepts of *Moſes his Law*, our Lord was ſo far from Abrogating them, that he ſublimated them to their own purity, far above the falſe Gloſſes of the *Phariſaick* Doctors, or the low ſenſe the Carnal *Jew* had of them, as appears all along that divine Sermon on the Mount, and for the perpetuity he dates the Duration of every *Iota* or *Tittle* of them beyond that of *Heaven and Earth*. Mat. 5. 18. &c.

2. In thoſe things wherein either *Jewiſh* Cuſtom and Practiſe, or explicite permiſſion by *Moſes his Law* had prevaricated from the Divine and Original Conſtitution; Our Saviour plainly and immediately reduced thoſe Cuſtoms and Practiſes to that Divine original by ſettling that Standard of Reduction; *From the Beginning it was not ſo*, as in the Caſe of *Marriage* and *Divorce*. Mat. 19. 8.

3. He peremptorily decided to the Civil Power the due of *Tribute*, and therein of all ſubjection conſiſtent with the ſupream Law of God, all pretenſes from the *Jewiſh Law* or any other of latter date to the contrary notwithſtanding, in that everlaſting Oracle, *Render therefore to Ceſar the Things that are Ceſars*, and *to God the things that are God's*. Mat. 22 21.

4. He diverted the ſeverity of the *Judaick Judicial Law*

John 8 9,10. *Law* as to the Execution, from the *woman taken in Adultery*, although επ αυτοφωρω, *in the very Fact*; by striking the Consciences of her Accusers with their own Guilt.

5. In that great precept of the *Sabbath Day*, Our Lord crossed the Superstitious Austerity of the *Pharisees*, and refuted it by Arguments drawn from the *Mosaick Law it self*, which allowed *nullum in Sanctuario Sabbati Otium* no Sabbatism of rest in the Sanctuary; *but* Mat.12.5 &c. Mar.2 23 &c. *the Priests prophane*, as our Lord says, *the Sabbath Day in the Temple*, and are blameless, from their own practise in *Leading their Beasts to Water*, from the true Intention John 5 17. of the *Sabbath*, *which was made for Man*, and not Man for it, from the ever Active Goodness of the Divine Being and the Mediator that never Sabbatizes; *my Father worketh hitherto, and I work:* And he foreboded the change of it from the *seventh Day* to the *First*, by declaring himself *Lord, even of the Sabbath*; and assigning that for the Reason, why he declar'd himself *Lord* over it, *viz.* to change it, because the *Sabbath was made for Man*, and *not Man for it*, That is, the *First day Sabbath* might be as much adapted to Man's Good, as the *seventh* was; and that neither the one nor the other was any of those Eternal and Immutable Laws for which Man was made. Therein intimating he changed no such Laws, but as the *Son of Man* or the the *great Mediator* he changed such Laws as were made for Man's Interest, to what he saw most for their interest by variety of Circumstances and Times; and were not those eternal immutable Laws for which Man was made, and wherein his Happiness without any Alteration consisted: Thus he judged the *First Day* honoured with his *Resurrection*, and as a seventh part of Time including the *Memory* of the *CREATION* was now fittest for a *Sabbath*. For who as *the Son of Man* can judge of those advantages of Humane Nature, who took that Nature upon him, that he might be *touched with-*

with our Infirmities, and might be a *Compaſſionate High-Prieſt*. Upon this Head I have inſiſted the longer, becauſe it gives great light into the main diſcourſe, and becauſe I ſhall have after occaſion to compare together the precept of *Tithes*, and of a *ſeventh part of* Time.

6. He foreboded the Change of the whole *Moſaick* Frame, by declaring *the Scribe not far from the Kingdom* Mark 12.34. *of God*, who underſtood the *Love of God and our Neighbour*, to be more than all *whole Burnt Offerings* and *Sacrifices*, which our Lord ſoon after (as we ſhall preſently ſee) in an umbrage abrogated: *Circumciſion* was already antiquated by the *Baptiſm of John*, and the *Diſciples of Jeſus*; and was undervalued in compare with *the making a man every whit whole*, the great Deſign of John 7. 22. the Goſpel; although by the firſt Inſtitution, the *Uncircumciſed* was to be *cut off from his People*; the *Paſs-Over* was voided by the *Lords Supper*, the Feaſt upon the True *Paſchal Lamb* ſubſtituted to it.

7. In all Caſes wherein *Phariſaick* Hypocriſy, Extortion, Vain-Glory, Traditional Superſtition had introduced any Additions upon Ceremonial, or even Moral Duties; our Saviour was moſt Rigorous in the Detection and Cenſure, as in their *Phylacteries*, *Corban*, *Eating with waſht Hands*, *their long Prayers*, *Faſtings*, *Alms*, the odd Sentiments of the *Reſurrection* faſtned to *Moſes* his Law *by the Sadducees*, with many other Inſtances of both kinds.

Now to draw up a Compariſon betwixt the aforenam'd Inſtances (for there remain two more of a peculiar conſideration) of our Saviours Treaty of *Moſes* his Law, and his Treaty of it in this perticular of *Tithes*, and it thus ariſes.

We find the Interpretation of *Moſes his Law*, concerning *Tithes* was moſt particular, and to the utmoſt Stretch and Extent, when it was drawn down to *Mint*,

and *Cummin*, far more expreſs than any Words we find in the *Levitical Law* it ſelf; yet our Lord blames nothing, he finds no fault, nay he Approves, and ſets his Seal to it; *Theſe Things ought ye not to leave undone:* He does not *make it void*, nay he *Eſtabliſhes* it; it could not indeed be, but that eſpecially the Tantilloes, thoſe *uttermoſt Farthings* of *Tithing*, muſt be in themſelves much lighter in our Lords Account than *Judgment*, *Mercy*; but elſe he moves them not out of their place, though but as the *Duſt* of the *Ballance* in *Tithing* it ſelf.

And therefore undoubtedly, our Saviour ſaw ſome Rule of unchangeable Right, that ſuſtained ſo nice an Expoſition of *Moſes his Law*, and that ſupported even that Law it ſelf above the *Ceremonial*, or *Judicial* Sanctions of *Moſes*.

He does not *fulfil* it, that is explain it at a greater Breadth or Height, as he did *Matthew* the 5th, thoſe *greater Laws*: Indeed the *Phariſees* had done that to his Hand, and ſhrivell'd up the other by falſe Gloſſes, but he Evacuates it not, he retrenches nothing, he gives nothing of an equitable Interpretation to it: He redargues nothing as in all the reſt of the forementioned Inſtances. It aſſures us therefore, this Exactneſs of *Tithing* was none of their Extortion, Vain-Glory, Traditional Superſtition, Rigid or Erroneous Interpretation, not *knowing the Scriptures* in their Mercy to Humane Nature, or the Power of God; but only their Hypocriſy ſhew'd it ſelf in their paſſing over the *weightier Matters of the Law*, while they were ſo punctilious in *Tithing Mint*, *and Cummin*.

But beſides all theſe Inſtances given of our Lords Abearance towards the *Law of Moſes*, there are two more that require a more intimate reſearch into them, becauſe they import a greater Favour of our Lords towards the *Moſaical Law*, and yet in one of them there

there was a certain Expiration of *Moſes* his Inſtitution at the Death of Chriſt, and in the other within leſs than half an Age after his Death: ſo that except there ſhall be a certain Diſtinction found betwixt thoſe two Inſtances, and this of *Tithing*, we are upon; it may have been out of Date with the Reſt of the *Moſaick Law*, which had ſome kind of Languiſhing Life till the Deſtruction of *Jeruſalem by Titus*.

The firſt is that of the *Leper*, Mat 8. 2. *&c.* who being cleanſed by our Lords miraculous Power, was injoyn'd by him to *ſhew himſelf to the Prieſt*, and *to offer for his cleanſing* as *Moſes commanded*, from whence it may be thus argued:

'Chriſt enjoyn'd, or approv'd the *Offering Moſes Com-*
'*manded for cleanſing the Leper.*

'But that *Offering* is abrogated by Chriſt's Death,
'therefore ſome part of *Moſes* his Law abrogated by
'Chriſt's Death is yet enjoyn'd, or approved by him.

'And as it would be *Jewiſh* and *Anti-Evangelical* to
'continue ſuch an *Offering* upon the Cure of a *Leper*,
'becauſe of that Injunction of Chriſt, ſo is it the ſame
'to continue the Obſervation of the Law of *Tithes*, be-
'cauſe Chriſt ſaid at that Time to the *Phariſees*. *Theſe*
'*ought ye not to have left undone.*

But in Anſwer to this Argumentation, I rejoyn theſe Conſiderations:

1. Our Lord was indeed himſelf in all Inſtances of Duty obedient to the *Law of Moſes*, under which he *was made*, and proportionably he withdrew no man at that time of his Being upon Earth from a preſent Actual Obedience to it, rightly underſtood, ſo to this *Leper*, he enjoyn'd the obſervation of the Law of his cleanſing ſo far as to offer according to it. Galat. 4 4

2. Yet in the courſe of our Lords *miraculous Healing*, there were many *Lepers* cleanſed; For as a daily thing,

he renunciates to *John* by his *Diſciples*, among other Miracles, the *Lepers* are *cleanſed*; and yet we have only this Exemplification of Chriſt's Solemn Command to obſerve *Moſes* his *Command*; Nor did he Caution his Apoſtles concerning it in their Commiſſion *to cleanſe the Lepers*, Mat. 10. 8.

Mat 11. 15.

3. In that moſt remarkable *Healing of the Ten Lepers*, Luke 17.14. There was only a Command to *ſhew themſelves to the Prieſt*, without any mention of the *Offering*, which ſhews, though our Lord did pay an obſervance to the *Moſaick Law*; yet in all his miraculous Cleanſings, he knew a *Greater than Moſes was there*, and ſo did not oblige the *Cleanſed* rigorouſly to thoſe Obſervances.

4. He Limits the Injunction to the proper end of it, viz. *For a Teſtimony to them*: that is,

1. That our Lord was no Contemner of *Moſes* his *Adminiſtration*, though they calumniated him as ſuch on all occaſions, but a Juſt moderator over it. *As a Son over his own Houſe.*

2. *For a Teſtimony to them, that the Kingdom of God was come upon them* in the Miraculous Power of Chriſt: And therefore the *Leper was charged to tell no Man*, but to ſurprize the *Preiſt* with the *offering* for his Purification, that ſo there might be a legal Atteſtation to the Truth of the Miracle, which was ſo porfect doubtleſs (like *Naamans his Fleſh coming again, as the Fleſh of a Child*,) as to ſurmount any occaſion for the *ſeven Days* probationerſhip, *Levit.* 13 6. The *Appearing* thus to the *Prieſt*, and the *offering* for *Cleanſing* were Indiſputable Ratifications of the Miracle, and therefore were ſo carefully Commanded.

Luke 11.20.

2 Kings 5. 14.

Now all theſe things laid together, There will appear to any unprejudic'd Conſiderer, a vaſteſt Difference betwixt our Saviour's Sanction of the Duty of *Tithing*, and the Command to the *Leper*, as *pro hac vice*, for

for that time to *ſhew himſelf* to the *Preiſt*, and *Offer*, &c. and that for ſo great an End, as a *Teſtimony to them*, without which there had been no ſuch neceſſity.

The ſecond of theſe two laſt Inſtances, and much the Greater is comprehended in thoſe two ( ) *Zeloticiſms* (if I may be bold ſo to call them) *of our Lord and Saviour*, the one at the firſt *Paſs-Over* he publickly appeared at, after his *Baptiſm*; and the ſecond at his laſt, juſt before his Death, *viz.* the *Whipping* and Ejecting *the Buyers and Sellers out of the Temple*, and which is moſt Remarkable, prohibiting the paſſing of *Veſſels* through the *Temple* or *Sanctuary* rather; ſetting theſe Two *Mottoes*, as it were, by his Divine Action on the Gates, or firſt Avenues to the *Temple*.

(a) John 2. 14, &c. Mar. 11. 15. 16.

The firſt in his Firſt Action, *make not my Fathers Houſe a Houſe of Merchandiſe.*

The ſecond in his Second Action, *my Houſe ſhall be call'd a Houſe of Prayer for all Nations.*

This I account an Inſtance of greateſt moment to the preſent Caſe;

1. Becauſe our Saviour gave this as a Sanction of his own above, and beyond the Sentiment of the *Jews*, who were in amaze at it, and ask'd a *Sign* to be the Warranty of ſo great Doings, and it did ſo enrage the *Phariſees*, that they ſought to *deſtroy him* upon it, and yet *the Temple of the Lord* was their great Cry, and their laſt Accuſation of our Lord at his Death was for the very *Temple*, as if Blaſphem'd by him. And further, It is the more remarkable, becauſe Chriſt for the fulfilling of a doubleProphecy thus Soveraignly manifeſted himſelf, the firſt Time, that of *David* his Type; *The Zeal of thyHouſe hath eaten me up.* The laſt Time, that of the Prophet *Eſay*, *My Houſe ſhall be called the Houſe of Prayer for all Nations.*

2. It

2. It is the more Influential on our preſent Diſcourſe becauſe *Tithes* and the *Sanctuary* had ſuch a Correlation one to another, that they may ſeem to have Lived, and Died together.

3. Becauſe this Divine *Zeal* of our Lord terminated in a *Temple*, whoſe Holyneſs and Uſe was much proſtrated at his Death; Then the *Vail of the Temple*, that ſeparated it from common Approach, even of Eyes, was by Miracle *rent from the Top to the Bottom*, and within leſs than fourty years it was burnt by *Titus*, the Inſtrument of Divine Vengeance, and utterly raſed.

Mat 27. 51.

Here then appears, as Solemn a Sanction upon the Holyneſs of the *Temple*, as upon *Tithes*: and yet how ſoon, It was of neceſſity to be abrogated, and that even as by a Hand from Heaven, we have ſeen, as our Saviour alſo foretold, *A Stone not left on a Stone.*

Mat. 24. 1, 2.

Now to All This theſe two things are ſaid,

1. That our Lords Intention was to put that Sanction upon the Holyneſs of the *Temple*, as an Entail of the ſame Holyneſs upon the ſucceſſive *Temples* of the Chriſtians; againſt which I ſhall ſay no more, then that the very want of the *Cabor* and *Shecinah*, proper only to that material *Sanctuary* does diſprove that opination.

2. The more valuable Account of the moſt Pious and Learned *Mead*, takes the Place of this, who puts the *Emphaſis* of our Saviour's Action of Favour to the the *Temple*, on that part of it, which was allowed to the *Gentiles*, which the *Jews* valued at that vile Rate, as to make it as *Common* and *Unclean*: But our Lord for the Vindication of it in preparation to the *Gentiles* coming into his Church, did thus Exterminate All that prophane Incumbrance of it: and Correſpondent to this does that Prophecy eſpecially ſhine out; *My Houſe ſhall be called for All Nations the Houſe of Prayer.*

3. Al-

3. Although this Account of our Saviour's Action can be by no means ſpar'd, much leſs excluded for the very ſake of that Prophecy, and alſo the near approach of the *Gentiles* Converſion; yet I ſhall be bold to give one larger, and more Receptive, as alſo more cloſe and nearer to the purpoſe of this unparalell'd *Comming of the Lord into his Temple.*

And that is, This was indeed our Lords *Cauſing Sacrifice and Oblation to ceaſe*, foretold by *Daniel* in the midſt of the week his laſt *Paſs-Over*, or juſt approaching Death Conſummatively; as it was inchoated at the very beginning of the *Week*, or the *firſt Paſs-Over.*

And when *Sacrifice* was thus *cauſed to Ceaſe*; *Prayer*, that was at leaſt Coeval with *Sacrifice*, and to endure to the very end, as the ſurviving Worſhip ſucceeded naturally to it alone; as Comprehenſive of all Spiritual and Intellectual Worſhip, and God's Acceptance of it. Dan 9. 27.

This Action then of our Lords ſo ſuperlative *takes away the Firſt*, that he may *Eſtabliſh* the *Second*. And that here reſided the Mind of that Heavenly Grandeur our Lord aſſum'd, I thus argue.

1. The *Temple* was at that time the Great Symbol of both the Divine Preſence and Worſhip, and indeed the only then in the World.

2. It was from its very firſt Foundation, *a Houſe of Prayer*, *Solomon deaicated it*, as ſuch at the firſt, by that his *Royal Prayer*, *Prayer* was intermix'd with all *Sacrifices*, as the moſt Learned Dr. *Outram* often obſerves, in that *Excellent Diſcourſe of Sacrifices*. It was always Comprehenſive of all Divine Worſhip, *Oh thou that hear-eſt Prayer, to thee ſhall all Fleſh come*; but yet under *Moſes his Law Sacrifice* over-ſhaded it; and the *Temples* name was בית זבח is not בית תפלה primarily, not a *Houſe of Prayer*, but a *Houſe of Sarifice.* 1 Kings 8. 2 Chron. 6.

3. *The*

3. *The Evangelical Prophet Eſay* foretels: It ſhould in the Goſpel ſtate of the Church receive another name; It ſhould be called the *Houſe of Prayer*, that is, of *Prayer* ſeparated from *Sacrifice*, for elſe it was before *the Houſe of Prayer*, and although he joins *Sacrifices*, yet it is only according to the Language of that time a prediction of *Spiritual Sacrifices*.

4. That *Merchandize* our Saviour ejected, and the *paſſing of Veſſels* through the Bounds of the *Sanctuary* he prohibited, was in a Senſe abſolutely neceſſary; at leaſt of High Conveniency to the *Sacrifices of the Temple*, and had ſome Countenance from God's Allowance to the *Farr Dwellers* of his People, to bring their Money inſtead of their *Sacrifices*, that they might buy nearer the *Temple*, and on many Accounts the *Veſſels* could very ill be interdicted to that Service; ſo that the Ceſſation of one was hardly poſſible without the other; the Ceſſation of the *Merchandize* and the *Veſſels*, without the Ceſſation of the *Sacrifices*.

5. The Remark of theſe two Actions of our Lords is put upon this firſt: *Make not my Father's Houſe a Houſe of Merchandize*; and in the ſecond, *It ſhall be called the Houſe of Prayer*.

6. It is once by the Evangeliſt *Mark* added, *For all Nations*; which argues to us, It was not principally, but yet incluſively and conſequentially intended, that is when it ſhould be a *Houſe of Prayer*, and not of *Sacrifices*. *All Nations ſhould flow into the Church*, and it could not indeed be a *Houſe of Prayer for All Nations*, in a confluence to the Church of God, while it was a *Houſe of Sacrifice*; For that ſtate was fitted only to the *Jewiſh* Nation.

There are theſe Three Things therefore in our Lord's Intention in the Action, and his Concomitant diſcourſe.

1. That

1. That there should be a Cessation of that Carnal *Jewish* Worship, of God by *Sacrifice*.

2. That in the place of it should succeed a Spiritual Intellectual Worship comprehended under *Prayer*, and that represented by the *Temple*, or *House of God*, as the Symbol of it.

3. Our Saviour with so high a *Zeal* thrusts out that Market, that *Sacrifices* necessarily brought so near the *Temple*, not only with the Reproach of its Sordidness, but of all that Fraud, Injustice, and other Rapines attending places of Traffick, by which it was made a *Den of Theives*. And this to prepare for that Purer, Freer, less Cumbersom Worship, signified by Prayer; and that should not be clogg'd with those Temptations of Fraudulency.

4. The Christian Church Catholick, as consisting of all Nations, rises as it were out of this *Temple*, when the *Apostles* met together, when the Effusion of the *Holy Spirit coming down*, as a *Shecinah* upon them, viz. *in Fiery Cloven Tongues*, consecrated that *Church* to be *the House of the Living God, a House of Prayer for all Nations*, a representative of which then met, *Devout men of every Nation under Heaven.* ἐπὶ τὸ αὐτὸ. Acts 2. 1. &c.

5 The *Jews* and especially the *Pharisees* Surmizing, whither All this Action of our Lord tended, were filled with so much Rage and Amazement, being equally Enemies to the Cessation of *Sacrifice*, and to the Church of God spread through *all Nations*.

And thus I have given Account of the most plausible Appearance of our Lord's Sanction upon a Branch of the *Mosaick Jewish Law*, which yet was indeed, and in true understanding the most efficacious Abrogation of it, and Introduction of the *Evangelical* state; and I have insisted the more industriously upon it because it is of difficult explication according to its true Sense,

and according to that Senſe very different from this Caſe of *Tithes*.

I am now arrived to the ſecond Point of the Argument, that is, that our Lord not onely *blam'd* nothing in this moſt Rigid Interpretation of the *Phariſees* upon the *Law of Tithes given by Moſes*; nor in the *Law* it ſelf: But on the contrary, that he ſaw ſome unchangeable Equity in it, for the ſake of which, he intimated not the leaſt *Iota* of Abrogation in relation to it.

And that we may attain that, I ſhall proceed by theſe ſeveral Propoſitions that are either evident by their own Light, or proved in the former, or following courſe of the Argument.

Poſit. 1. God hath a Sovereign Right over all things we poſſeſs, being himſelf always *the moſt High poſſeſſor of Heaven and Earth.*

Poſit. 2. He may reſerve to himſelf, or command from us, as a Tribute or Homagery-Acknowledgment whatever proportions of any thing we call ours, and to what ends he pleaſes.

Poſit. 3. Since the Sin and Fall of Man, becauſe all the Grace and Favours of God to us are in and through his Son as our *High-Prieſt*, and *Mediator*, in *whom All things now* Coloſ. 1. 17. *conſiſt*; there hath therefore ariſen together with the aforeſaid Acknowledgment of the Divine Nature, an Acknowledgment of our *High Prieſt and Mediator*, an Acknowlegment of the Son of God in our Nature, through whom we receive All, and offer All; who *abideth a High Prieſt continually, without either Beginning* Heb. 7. *of Days, or End of Life.*

Poſit. 4. Becauſe neither to God, nor the Son of God in Heaven can our *Goodneſs* of this ſort extend *in ſpecie*, therefore he hath declar'd his Pleaſure, It ſhould be Deputed.

1. To the outward means and conveniencies of Solemnizing his Worſhip.

2. Becauſe

2. Becauſe for the more Due, and certain Performance of his Worſhip, God hath ſeparated and ſelected perſons for the Care of, and Service in it; He hath therefore given to thoſe his Immediate Servants, and Miniſters of his Worſhip in the World, their juſt proportions of thoſe Acknowledgments, due to him, out of what we poſſeſs, both for an Inablement to, and Recompence of their Service, not as *Alms*, but as *Honour*. 1 Tim. 5. 17.

3. After this by way of *Alms* to the Poor, which yet is alſo call'd our *Righteouſneſs* on this Account. 2 Cor. 9. 9, 10,

By Divine Impulſe the *Tenth* of *All* hath been pitch'd upon, as the *Quota pars*, or proportion of a Tribute to him, to whom All is indeed Due. *Poſit.* 5.

In God's own *peculiar Nation*, and Government, the *Tenth of All the Increaſe of the ſeed of the Land, and of whatſoever paſſed under the Rod of the Flock, or of the Herd, was Holy to the Lord* by his ſpecial Appointment. *Poſit.* 6.

Here then we find, that, which was in our Saviour's Eye, that differences this *Law of Tithing* ſo much from other parts of *Moſes his Law*.

Even the Everlaſting Equity of Acknowledging God by the Mediator, and Eternal High Prieſt, out of what we poſſeſs, deputatively deferr'd to the immediate Miniſters and Servants of his Solemn Worſhip, which Acknowledgment is moſt duly, and juſtly ariſing from the very leaſt Things; even the *Mint and Cummin*, that ſerve the uſes of Life, and is therefore to continue in the Subſtantials, as long as God hath a Holy Service in the World, Prieſts and Miniſters of it, even throughout All Ages; and no leſs under the *Evangelical* Law, then the *Moſaick*: after *Moſes*, as it was before him; As long as the Goodneſs of God grants us *All Things to enjoy*, even ſo long does our Tribute to God through Jeſus Chriſt, oblige us out of *All Things*, we do enjoy, It is of Eternal Equity to *Honour the Lord*

with our Substance, and *with the First Fruits of all our Increase*, Prov. 2. 9.

Genes. 14. 18, 19. *Abraham*, therefore *the Father of Decimation* gave the *Tenth of All* to *Melchizedek*, long before *Moses*, and under that Character, *Priest of the most High God, Possessor of Heaven and Earth, who Blessed him in the name of the most High God.*

And who this *Melchizedek* was and of whom he was so Near, so Express, and Immediate a Type in his PRIEST-HOOD, and therein so *Great a Man*, *Abraham*, who *saw Christ's Day, and was Glad*, very well knew, and therefore He *Receiv'd Blessing from Him*, who Himself *had the Promises*; which *Blessing Melchisedek* could not have conferr'd *upon him, who had the promises*, had he not immediately represented the *Seed*, who was the True *High-Priest* and *Blesser*, in whom both *Melchizedek*, *Abraham*, and *All the Nations of the Earth were Blessed.* Upon all which Accounts *Abraham gave him the Tenth of All.* Which *Tenth* as to its Substantial Sense and Intention was first of the Eternal Law of Equity, and *Evangelical*, before it was *Mosaickly Legal.*

Heb. 7. 4.

Genes. 28. 22. In pursuance of this Acknowledgment of God, *Jacob the Third from Abraham*, *vowing* JEHOVAH *should be his God*, that he would *Build him a House*, *Vowed* also to that *God*, the *Tenth of All*, *He should give him*, according to the Example of his Great Father, and by the same Divine Impulse, God's Acceptance of which he testified to *Jacob* when he said, after the *giving* him *Laban*'s Cattle : *I am the God of* Bethel, *where thou anointedst the Pillar*, and *Vowedst a Vow unto Me*, and at other times after that.

Gen. 31. 13.

And after all this, when the God of *Abraham*, and *Jacob* founded a *National Church* in their *Seed*, from which the *High-Priest after the Order of Melchizedeck also sprang*; in approbation of his own Impulse, He separa-

ſeparated a *Tenth part* of ALL to himſelf for the *Prieſt-hood*, he ordain'd. Num 18, &c.

Now all this being under the Eye of our Lord and Saviour, the *High Prieſt of Our Profeſſion*; He diminiſh'd nothing from the Right of God, and of himſelf in the very leaſt Particles, however abuſed by his Hypocritical Adverſaries to the neglect of *Greater Things*; He knew it too Awful to be violated, and did it not; No; he eſtabliſh'd it by his own Sanction, even the *minimum quod ſic*, the very ſmalleſt *Digits* of it.

Thus our Saviour look'd back upon what had been before; That he look'd forward upon the Future ſtate of Things alſo is undoubted: For at this time the *Kingdom of God*, or the *Evangelical State* was already Commenced, although the *Moſaick Frame* was allowed a Co-exiſtence with it for a Time: But that it was already entred is moſt certain, and that ſome Time before.

1. *John the Baptiſts* Preaching, and *Baptiſm* is ſtyl'd by the *Evangeliſt Mark*; *the Beginning of the Goſpel of Jeſus Chriſt*. And the Year of it directly noted by the Evangeliſt *Luke*; Our Lord calls it the *Counſel of God*, which the *Phariſees rejected againſt themſelves*, being *not Baptiz'd* of *John*: The *Publicans* and *Harlots converſion* by it he Praiſes, as *their entring into the Kingdom of Heaven before the Phariſees*, who were *Baptiz'd with* John's *Baptiſm*: He dates the *Law and the Prophets till* John, and that then *the Kingdom of God was taken by violence*, and Ceremoniouſneſs no longer attended it. The *Week* our Lord's *confirming the Covenant* was begun; *John's Baptiſm*, as an Intermedious Miniſtration had *decreaſed*, that our Lord's might *increaſe* and out-ſhine it, *and the leaſt in the Kingdom of Heaven became greater than He*. ſo that He himſelf had inſtructed *Nicodemus* concerning *Baptiſm*, the *Symbol of Regeneration* into his *Kingdom*, ſome conſiderable time before this: For now our Lord's *Week* wax'd near its *middle point*, that he might Cauſe Mar. 1. 1. Luke 3. 1. Luke 7. 30. Dan. 9. 27. John 3. 25, &c. John 3. 3. 5.

Sa-

Sacrifice to Ceases, as I noted even now.

And now it was that he gave this his Determination concerning the Exactness of *Tithing*; These *Things ought we not to leave undone.*

And whether this was the very Time, to which the Apostle refers, and which he further explains, when he says, *the Lord ordain'd, That they, who preach the Gospel, should Live of the Gospel*; even as they that Minister about Holy Things, *&c.* May be now farther examined.

Thus much of certainty we have attain'd, that the Gospel being begun, and the whole *Mosaick Law of Sacrifices*, ready to expire; He thus ordain'd, (as we have already all along declared,) *These Things ought*, &c.

I come therefore now to make the Appeal of this Discourse to the *Apostolical* Writings, and to observe from them, how the Scales will turn, whether to the Dissenters from *Decimation*, or towards the Asserters of it: And that the proceeding may be most equal, I will first make the Objection of the Dissenters from those Apostolick Writings, as strong as I am able, and then apply to it its Answers: first from what is most Certain and Demonstrative, out of the *Apostolick* Writings, then from what is very probable and agreable to Reason, although possibly not so Demonstrative.

The Objection I frame thus.

'*Tithing* was a proportion for the Acknowledgment 'of God, and his Ministers, adjusted to the Time of *Sa-* '*crifice*, and the *Priest-hood* Attendant on *Sacrifices*. It 'was indeed before *Moses*, and was transplanted into 'the *Mosaick Law* as *Circumcision*, and commanded under 'the name of a *Heave Offering*; All these three, *Sacrifice*, '*Circumcision*, and *Tithes* being *first of the Fathers*, and then 'of *Moses*. But the very original of *Tithes*, was in Ho-'nour of a *Priest*, and doubtless of a *Priest*, that *Offered*

Sa-

'*Sacrifice*, though that part of his Office for as great 'Reaſons conceal'd, as his *Genealogy*, and onely his *Bleſ-* '*ſing* in *the Name of God* recorded.

'To argue then, *Tithes* were not abrogated by Chriſt, 'becauſe before *Moſes*, is no ſtronger then to argue *Sa-* '*crifices*, or *Circumciſion* were not abrogated, becauſe be- 'fore *Moſes*.

'And if we continue *Tithes*, we may as well continue '*Sacrifice*, or *Circumciſion* becauſe of the *Fathers*.

'And ſeeing we juſtly reject the continuance of *Sacri-* '*fices*, ſo ſhould we alſo *Tithes*, as of a Sacrifical Nature.

'The continuance therefore of them is juſtly Blame- 'able, as *Jewiſh* and *Anti-Chriſtian*, and is of the ſame 'ſort with calling the *Miniſters of the Goſpel*, *Prieſts*, on 'which account *Tithes* are ſo earneſtly contented for by 'them, a *Prieſtly Maintenance* for a *Prieſtly miniſter*.

'Therefore the Apoſtles, as in all their Writings, they 'carefully avoid affixing any *Prieſtlyneſs* to the *Miniſters* '*of the Goſpel*; ſo do they any Subindications of a *prieſt-* '*ly maintenance*; and therefore though our Lord abated 'nothing from *the Law* of *Tithes*, yet he left it to his '*Apoſtles* by the Total Silence of any ſuch *Law* to de- 'clare it abrogated with the *Sacrifical Law*.

The two main Hinges, on which this Objection turns are theſe.

1. *Tithes* were of a *Sacrifical* and *Prieſtly Original*, and as ſuch, conſign'd into *Moſes his Law*; and therefore certainly Abrogated with all things of that ſort and alliance.

2. They are not once mentioned by the *Apoſtles*, and therefore are to be concluded abrogated, though our Lord out of Honour to that *Law* of *Moſes* defalked nothing from it himſelf, yet He left it to be thus done by his Apoſtles.

To

To the first of these Objections, I make these following Answers.

1. The whole sum of all True Religion was by Divine Artifice, interwoven with the *Jewish Administration*, whatever of Natural or Revealed Truth had been derived from God, was either in plain precepts, or curious Types and Shades to be found in that *Theocratical Frame* of *Laws*; and not onely what had been implanted, or deliver'd by God to his Servants; but even the whole *Evangelical Frame* was in apt Figures, and Emblems delineated in it. It is no wonder then, that a *Tenth*, devoted as a Tribute to God, should be taken into the *Mosaick Frame* under the Symbol of a *Heav-Offering*, which by its Exaltation (as *Terumah* signifies) to Heaven, and then let down to Earth *Sursum, Deorsum* should carry its pedigree, and original in that symbol; even the Acknowledgment of *the most High God, Possessor of Heaven and Earth.* And in the second *Heaving* by the *Levites* of the *Best of the Tithes* for the use of *Aaron, the High Priest* and his Successors; the most lively Type, the Jewish Priest-hood had of our Lord's Priesthood; there were the Lineaments of the first *Decimation to Melchisedeck*, the more lively Type of *Jesus, our High-Priest for ever after the order of* Melchisedek.

Num 18. 2.

2. As all True Religion was by God's own Infinite Wisdom deposited in the *Jewish Types*, so in them were the most unchangeable and eternal Moral Duties perform'd by all True Worshippers: In the Sacrifices were close Applications to the Infinite Mercy of God in Christ under the Type; Confessions, Supplications, Thanksgivings, Acknowledgments of JEHOVAH, the *Onely True God; filling Heaven and Earth with his presence*; of which the *Tenupha*, or *Wave-Offering* was a Symbol; turning the Worshipper to all parts of the World *Prorsum, Retrorsum, Dextrorsum, Sinistrorsum*, to Adore God, to whom the Sacrifice was Wav'd.

3. When

3. When therefore under the Goſpel the Shaddows flew away, and the Types were ſtripp'd off, whatever was ſubſtance ſtill remain'd; Nor did the Holy Spirit of God ſo deſert its formerly Inſtituted Organs of Divine Worſhip, but that it ſtill delighted to make uſe of them, as lively Expreſſions of thoſe Duties, the Things themſelves had formerly been the Shades of; Prayers are call'd *odours*; and Praiſe is ſtill a *Sacrifice*; and True Chriſtians call'd *Prieſts*; The *Offering up the Body* in Holineſs is a *Living and Acceptable Sacrifice.*

The Apoſtles *Converſion* of the *Gentiles* was a *Prieſtly* or *Hierurgical* ſervice: And more cloſe to our purpoſe, The Things the *Philippians* ſent to the Apoſtles ſupply, were an *Odour of a ſweet ſmelling ſavour*, and *would abound to their Account*, of what they poſſeſſed under the moſt *High poſſeſſor of Heaven and Earth*; *To do* good, *and to Communicate*, a Phraſe proper to the ſupport of Goſpel Miniſtry, (as is to be obſerved) are *Sacrifices with which God is well pleaſed*; Thus we ſee theſe Moral Duties remain, and continne a Memory of the *Divine Law by Moſes*, by being expreſſed to us in the Goſpel, under ſuch Tralations, as were proper to that *Law*,

Rom. 15.16. Ἱερουργοῦντα.

Phil 4.17,18.

If therefore we ſhall find Great Moralities under *Tithing* as a Tribute to God in his Miniſters; If we ſhall find in a *Tenth Part*, more then Typical and Ceremonial, and in ſuch Expreſſions as reſemble ſuch a Dedication to God, as Decimation was; why ſhould we reject it as meerly Sacrifical.

For it is Evident, Sacrifice hath a plain and undoubted Ceremonialneſs in its Nature, for the ſake of which onely can it by any Law of Nature, or Equity be once ſuppoſed an Acceptable Acknowledgment of God, or Worſhip of him; and when-ever a Ceremonial Worſhip vaniſhes, that muſt needs Evaniſh alſo.

But ſetting out a *Tenth part* to God, and in honour of the *Prieſt-hood of Chriſt*, for ſo Great and Real an

Uſe, as the upholding the Worſhip of God in the World in his Miniſters, *Set apart to that Work*; is of ſo True a Morality in the Subſtance, as not to be denied, and the Omiſſion of it is a *Robbing* of God.

And for the *Tenthlineſs* of it, It is the Determining ſo far a ſettled proportion, to ſuch a purpoſe, as which beyond all Reverſal, God did once accept and approve, and therefore could not be Inequitable in it ſelf, and which alſo after ſo many Ages, Chriſt on an occaſion of Severity Review'd, and Blamed nothing in both which Characters of honor can never be raz'd out.

But now what was Shaddowy, *Moſaick* and Typical; *viz.* the *Tenth* being accounted above other parts, *Holy to the Lord*; the Bringing the *Tithes to* Jeruſalem; Any Ceremony of *Heaving* them, firſt to the *Levite*, then to *Aaron*; the Affixing them to *Sacrificing Prieſts*; Theſe are all vaniſhed.

For in no ſuch Senſe do the *Miniſters of the Goſpel* claim them, nor call themſelves a PRIEST-HOOD, but as they offer up by their *Miniſtry Souls Converted to GOD*, who are thereby as the Apoſtle in alluſion ſpeaks; ἱερατεύοντες and He Himſelf, as before, a *Prieſtly Adminiſtrator*.

Rom. 15. 16.

And as they are πρεσβύτεροι, *Seniors*, or *Elders* in the Family of God, offering up the *Sacrifices of Prayer* and *Praiſe*, as the Apoſtle *James* inſtructs us. *Jam* 5. 14.

Heb. 13. 10.

And laſtly as they attend on that *Altar*, of *which they have no right to eat that ſerve the Tabernacle*; viz. The continual publication of the *Sacrifice of Our Lord Jeſus, who ſuffered for his people without the Gate*, as a Malefactor, by Preaching, and Adminiſtration of the *Lords Supper*, which is a *ſetting forth of Jeſus Chriſt evidently, before Men's Eyes, crucified among them*, and a *ſhewing forth his Death till he come*; as Apoſtacy, and Denying of Chriſt is in a contrary ſenſe *Crucifying the Son of God afreſh, putting*

Heb. 6. 6.

Heb. 10. 29.

ting him to an open ſhame, counting the Blood of the Covenant, a *Common*, or *Unclean Thing*.

In any other Senſe we are all of the ſame Mind with that Eminent Servant of God, and Miniſter of the Goſpel now with Chriſt. Dr. Outram de Sacrificiis p. 222.

'It is of great Remark; That none of the *Miniſters* 'of Chriſt, in whatſoever order they are conſtituted, 'are any where in the Holy Scripture, call'd *Prieſts*, or *Chief Prieſts*;

'And a little after; Not the *Goſpel Miniſtry*, but the 'Prieſt-Hood of Chriſt was in Succeſſion to the *Jewiſh* 'Prieſt-hood; ſo that there is no one by Divine Autho-'rity, either Prieſt, or *High-Prieſt* ſurviving, except 'Chriſt alone, *viz.* An *Advocate* with God for Men.

Thus the whole Objection from the Connexion between *Tithes* and *Sacrifices* is clearly removed; and therein whatever concerns the firſt part of the Objection.

I come now to the ſecond part of the Objection, There is no mention of *Tithing* in the Apoſtles Writings with Reference to the *Miniſters of the Goſpel*; but ſuch a Deep Silence, as argues it a very *Unevangelical* Practice to Require or Receive ſuch a Maintenance.

In Anſwer to this, I ſhall firſt obſerve, what is Demonſtratively certain from the Apoſtolical Writings: And that is.

1. That, It is the *Ordination of Chriſt the Lord*, that *they, who preach the Goſpel ſhould live of the Goſpel.* This is ſo expreſſly the Ap. *Paul's* Doctrine; that it cannot be queſtioned even when he moſt profeſſed a Receſſion from his own *Right* or *Power*, as it were to fit himſelf for it, there he moſt boldly aſſerted this, either as immediate Revelation, or ſome moſt known Decree of the Lord in this Caſe, or the Reſult of this Determination upon the *Law of Tithes* or that undoubted Maxim; *The Labourer is worthy of his Hire*: But this is moſt poſitive; 1 Cor. 9. 13, 14.

The Lord hath ordained, that they who preach the Goſpel, ſhould Live of the Goſpel, whether we take it for the Reward of the *Meſſengers of Good Tidings*, according to the Cuſtom of all Ages and Nations, who uſe to proportion the Rewards to the Goodneſs of the Tidings, or for the Sacrifices of Gratitude to God for ſo Joyful an
2 Cor. 5. 20. Embaſſy of Peace: It is evident the Compenſation for *Spiritual Things* out of our *Carnal Things* is to be Great and Honourable; like the Preſents made to Embaſſadors, anſwerable to the Dignity of the Prince from whom, and to whom they are ſent, and according to the particular Riches of every Country, where they are to Treat.

All the proviſion *the Law* made for the *Miniſters of the Altar* and *Temple*, and even for the very *Oxen* tended hither; for if the *Miniſters of the Law*, that was
2 Cor. 3. 6. &c. but a *Miniſtration of Death*, and *Condemnation* were ſo *honour'd*; the *Miniſters of the Goſpel*, the *Miniſtration of Life* are worthy of *Double Honour*; and leaſt any ſhould think a Low Proportion enough, the *Apoſtle* in this very Caſe of *Communication* admoniſhes; *God is not mocked*, that is, He will not ſuffer himſelf to be ſo.

2. It is moſt certain, the *Tenth part* under ſo many Scales of Divine Acceptance muſt remain a Standard, to the very *ends of the World*, of that proportion God expects, as a *Sacrifice of Praiſe* to him, of *Glory to him in the Higheſt* for the Meſſage *of Peace on Earth*, and *Good will to Men* proclaim'd in his Goſpel; ſo that if it be ſuppoſed not to be abſolutely required to the Formality, yet it cannot but be expected in the Subſtance. Seeing the Right of God and our *High-Prieſt* is unchangeable; and the obligation through the clearneſs of the Revelation is much higher: The Tribute therefore cannot poſſibly abate in its value or obligation, but muſt needs Riſe.

2. There is therefore great probability, that the

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Proviſion made by God for the *Miniſters of the Temple*, and the *Altar*, leads to the very Specification of a *Tenth Part*; that the *Double Honour* is ſuited to the Promogeniture of the *Evangelical Presbytery* above that of the *Law*; that the *Prieſt-hood of Chriſt*, ſhaddowed by *Melchiſedeck*, that was honour'd with *Abraham's Decimation* to it, ſo abundantly inſiſted upon by the Apoſtle, was an Admonition to Chriſtians of that Acknowledgment Due to our *High-Prieſt*, as conferred upon the Preachers of his *Sacrifice* and *Interceſſion*, by thoſe to whom the *Feet of them that bring thoſe glad Tidings are Beautiful*. That *Communicating in all Good Things*, is a ſilent inſinuation of the Ancient *Law of Tithing*, carrying ſo clear an Image of it: But becauſe Theſe Things are not ſo Cogent, as to convince the *Gain-ſayer*, I therefore acquieſce in what is impoſſible by thoſe that acknowledge the Scriptures of the New Teſtament to be conteſted.

1 Cor. 9.
1 Tim. 5 17.
Heb. 7.
Rom 10. 15.
Galat. 6. 6.

Let us then for a *Concluſion of this whole Matter*, obſerve ſeveral Reaſons, why we may ſuppoſe no ſuch Cogent Indications of a *Tenth part*, in the *Apoſtolick Writings*, as agree with *former Times* of *Scripture*. To omit the great modeſty of the *Goſpel*, as to any ſecular Deſign I give theſe.

1. Becauſe in the firſt miniſtration of the Apoſtles in *Jeruſalem*, ſo much above a *Tenth part* was freely given, that Chriſtians ſold *Intire Poſſeſſions*, and *laid the Prices of them at the Apoſtles Feet; neither ſaid Any Man that ought he poſſeſſed was his own*: And it is probable in all the Firſt Chriſtian Churches, Greater proportions, then the *Tenth* were offered for the ſervice of the Goſpel.

Acts 4. 32.

2. That in the Affluence of Nations, States, and perſons; They might not think themſelves Circumſcrib'd, nor indeed diſcharg'd by a *Tenth part* as a Tribute to God: The *Prieſts* and *Levites* had much more

given

given them by God under *the Law*. Nor Any, whose Increase falls not under ordinary *Decimation* should absolve themselves from the main Duty.

3. Because some Things clearly, and abundantly settled in their Formality in the *Old Testament* are more silently in the *New* applyed onely to the *Gospel purpose*, and *Service*.

Thus the *Lord's Day* so evidently noted by the *First Day of the Week*, the *Day* of our Lord's *Resurrection*; of his several *Appearances* to his *Disciples*, of the Effusion of the Spirit, at *Pentecost* fully come for Preaching the Gospel, as it had been of *Giving the Law* on Mount *Sinai*, the *Day* of *Christian Sollemnities*, and *Collections* is the onely *Day of the Week*, noted in all the Scripture, after the *Six Days of Creation*, except the *Seventh*, or *Sabbath*; and after it had been often remark'd under the name of the *First Day* was at length consecrated by the name of the *Lord's Day*, as *Breaking of Bread* was by the name of the *Lord's Supper*: Which Two Engraven with our *Lord's Name*, as in Capital Letters, Δεσπότου κυριακὴν ἡμέρα κυριακὴ, are the Commemorations of Two of the Lords Great Actions (in which all the rest Center) appointed us in his Word; viz. his *Dying for Our Sins*, and *Rising again for Our Justification*, one in a *Sollemn Institution*, the other in a *Solemn Time*; and it were Happy, if they could at no Time be sundred, one from the other.

Acts 2. 1.

Yet That *This Day* though the onely Instituted Time in the New Testament is to be a *Sabbath*; its Observation to be Weekly in memory of the *Creation*; Its Celebration to be by *keeping it Holy*: All these so principal Concernments are referr'd to the State of that Matter in the *Old Testament*, where every Thing is full and clear: And although the Reversal of the *Jewish Sabbath* by the Apostle; the *First Day* so sollemnly Recorded as the Day of the *Lord's Resurrection* and Christian

ſtian Meetings; the Apoſtles Being in *the Spirit* on *this Day*; (though the principal Intendment be Prophetical) It's being ſtyl'd the *Lord's Day* are very Great Characters of a *Chriſtian Sabbath*; Yet the Importance and Ratification of ſuch a Sabbath are to be derived wholly from the *Old Teſtament*; No wonder then, if Devoting a *Tenth Part* to God, which cannot be ſuppoſed equal to *God's Sanctification of a ſeventh part of Time* be onely conſerv'd in the *Old Teſtament*, and confirm'd by our Lord in the *Days of his Miniſtery*, as a Standard of proportion, and yet not mention'd in that ſo undoubted point of Duty in the Apoſtolical Writings, viz. *Let Him that is taught, Communicate to him that teacheth in All Good Things*, fortified with ſo Tremendous a Monition; *God is not mock'd*. Gal 6.6.

4. That there might be no enſnaring Conſciences in regard of the various Revolutions of States and Laws determining this point of *Decimation*: Or not allowing the poſſibilities of it; either ſetting it a-part to the ſupport of a Falſe Religion, as under the *Papacy*, or to Secular uſes: In ſuch Caſes the Conſciences of Subjects are Free, in rendring them according to Law, to *Cæſar*, as the *Things that are Cæſars*; For publick Acts having deveſted private perſons of them, they can have no propriety in them; although yet this Standard of *Dedication to God* out of what they poſſeſs beyond that *Alienated Tenth* obliges them ſtill to *Render* to *God* the *Things that are Gods*.

But eſpecially where Both Concur, the *Laws of Men* with the *Laws of God*; we at the ſame Time *Render to* Cæſar *the Things that are* Cæſar's, in obeying *Laws*; and *to God the Things that are God's*, in that they are devoted to his Service, and are therefore to do it with all *Heartineſs* and *Chearfulneſs as to the Lord*, and *not to Men* onely: *For God loveth a Chearful Giver*. No Man now can have any Juſt Reaſon of being Scandalaiz'd

daliz'd at the ſeparation of ſuch a *Tenth* for an *Evangelical Miniſtry*, that duly weighs what hath been offerr'd.

And eſpecially ſeeing their whole Lives, the Education of their Youth, and the ſervice of their Age, are neceſſary to this Service, ſince the Ceſſation of extraordinary Gifts; and the Labour not only of the Mind but of the Body are ſequeſtred to it. *Giving themſelves* wholly to their Miniſtry, and *Attending* in private to *Reading*, as well as publickly to *Exhortation*, and *Preaching in Seaſon*, and *without Seaſon*, are expreſsly requir'd by the Apoſtle; ſo that it is but a Recompenſe of Juſtice requir'd by God in this Caſe:

But if on any Account whatever, Any Man be unſatisfied in the *Decimation*, *Laws* impoſe upon him: He muſt conſider, nothing ſeparated by *publick Acts*, that have ſtood from Age to Age is any more any Man's claim by his *Birth Right*; then a wholſom Air, or Fruitful ſoil are, when his Country is not ſo happily ſcituated.

FINIS.

A SERMON

Preached in the

Metropolitical Church OF CANTERBURY,

October 17. MDCLXXII.

AT THE

FUNERAL

Of the very Reverend

THOMAS TURNER, D.D.

Dean of the ſame Church.

By *Peter du Moulin*, D.D. Canon there, and One of His Majeſties Chaplains.

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